

traditional habit. but still alive and
 when once
 emancipated. gaining new strength
 with every
 reform that it produces.

Even in Western society it is only of
 recent
 years that the desire for change has
 liberated itself
 into forceful activity. In the past,
 innovators
 could only overcome the prejudice of
 habit when
 they could enlist the assistance of other
 impulses.
 or could appeal to the pressure of
 changing circum-
 stances. The most potent of these
 impulses has
 probably been that of reverence or
loyalty. Inno-
 vations which are favoured by a king or
 a priest-
 hood may spread very rapidly. In the
 remarkable
 fluctuations of dogma which agitated
 the early
 Christian Church. we may see the ebb
 and flow
 of the ascendancy of particular
 bishops ; the
 crusades are a striking. if familiar.
 illustration of
 the spread of a strange ideal that was
 favoured
 by the Church. To the conversion of
 monarchs
 Christianity and Islam have owed
 sudden and
 wide extensions. The prestige of a
 conquering
 race is a powerful stimulus : and war,
 however
 bloody and destructive, has brought
 different
 cultures into the same melting pot. so
 that each
 could attract something from the
 other. The
 conquests of Alexander spread Greek
 culture
 throughout Western Asia. Even in
 distant India
 the coins of Asiatic dynasties bore
 Greek inscrip-
 tions during several centuries. A
 subject people
 will imitate the language of its
 conquerors, how-

ever inconsiderable their numbers may
be. How
much does not the English language
owe to
Norman-French? The people of Ireland
and Wales
adopted the tongue of their English
over-lords :
and, if prospects remain unchanged, in
another
century English will be the language of
the Indian
continent.